

## BANKING.

JOHN TAYLOR, President. B. H. SCHMITZ, Assistant Cashier.  
**Zion's Savings Bank**  
 —AND—  
**TRUST COMPANY,**  
 No. 68 EAST TEMPLE ST.

Does a General Banking Business.  
 Pays 5 per Cent. Interest on Savings Deposits.

**MONEY TO LOAN**  
 On approved Securities, at Low Rates of Interest.

**DESERET NATIONAL BANK.**  
 SALT LAKE CITY.

Paid in Capital \$200,000  
 Surplus 200,000

H. B. Eldredge, President, Foreman Little, Vice-President, John Sharp, Wm. W. Elder, J. A. Groves, J. S. Hille, Cashier, Jas. T. Little, Asst. Cashier.

Receives Deposits Payable on Demand

Buy and Sell Exchange on New York, San Francisco, Chicago, St. Louis, Omaha, London and principal continental cities.

Makes Collections, Remitting Proceeds Promptly.

United States Depository.  
**UNION NATIONAL BANK,**  
 SALT LAKE CITY, UTAH.  
 Capital, Fully Paid, \$200,000.  
 Surplus, \$43,000.

TRANSACTS A GENERAL BANKING Business. Receives deposits, payable on demand.  
 Collections made at current rates, and remittances made on day of payment.  
 Correspondents in the principal cities of the United States and Europe.

**COMMERCIAL SAFE DEPOSIT VAULT.**  
 Absolutely Fire and Burglar Proof, connected with the Bank.  
 Safe Deposit Boxes, \$5 to \$25 per annum.

Special attention given to the sale of Orre and Bullion.  
 JOSEPH R. WALKER, President.  
 BENJ. G. RAYBOLD, Cashier.

**MCCORMICK & Co., BANKERS,**  
 SALT LAKE CITY, UTAH AND HAILEY, IDAHO.

Careful attention given to the sale of Orre and Bullion. We solicit consignments, guaranteeing the highest market prices.

Collections Made at Lowest Rate  
 Execute Orders for the Purchase or Sale of Stocks and Bonds at New York and San Francisco.

We sell Exchange and Telegraphic Transfers on leading cities of the United States; also furnish sight Drafts or Remit Funds to London, Dublin, Berlin, Copenhagen, Paris, Stockholm and all other prominent points in Europe, at Lowest Rates of Exchange.

**ACTIVE ACCOUNTS SOLICITED**  
 PRINCIPAL CORRESPONDENTS:  
 New York—Importers and Traders' National Bank, Chemical National Bank, Kountze Brothers.  
 Chicago—Commercial National Bank, St. Louis—States Savings Association, Kansas City—National Bank of Kansas City.  
 Omaha—Omaha National Bank, Denver—City National Bank, Denver National Bank.  
 Evansville, Ind.—Berkwith & Co., Omaha—Commercial Bank, Helena, Mont.—First National Bank, Butte, Mont.—First National Bank, Clark & Lathrop.  
 Hailey, Idaho—McCormick & Co., Bellevue, Idaho—G. A. McCormick & Co., Elko, Nevada—J. Henderson, San Francisco—First National Bank, The Crocker Woolworth National Bank.

T. R. JONES, S. J. LYNN.  
**T. R. JONES & CO., Bankers,**  
 SALT LAKE CITY, UTAH.

Transact a General Banking business in all its branches.  
 Dealers in Foreign and Domestic Exchange.  
 Careful attention given collections and remittances made on day of payment.  
 Bonds and stocks bought and sold on commission.  
 Long loans made on city real estate at low rates of interest.  
 Special attention given to the selling of orre and bullion, of which consignments are solicited.  
 Advances made on orre, base bullion, gold and silver bars shipped for refining.

**CORRESPONDENTS:**  
 New York—J. B. Colgate & Co., Omaha—Omaha National Bank, San Francisco—Bank of California, Chicago—First National Bank, Denver—German National Bank.

**T. P. THOMAS & CO.,**  
 Furnace Builders and CONTRACTORS.  
 Duponts, Reverberators, Calciners and all kinds of work in the construction of mills.  
 The best reference given. Designs and specifications, at 126 Second North, and 108 West 4th Street, next to THE HERALD Building, First South Street, West Salt Lake City.  
 T. P. THOMAS & CO.

## A Clear Skin

is only a part of beauty but it is a part. Every lady may have it; at least, who looks like it. Magnolia Balm both freshens and beautifies.

## AT CONFERENCE.

Tremendous Gathering in the Tabernacle.

## THE RINGING RESOLUTION.

An Objection to the Prying Into Religious Beliefs—Synopsis of the Discourses.

The second day's attendance at the Salt Lake Stake Conference was considerably larger than on Saturday, indeed, the throngs of people on the street between the hours of service and the vast audiences that filled the Tabernacle reminded one forcibly of the semi-annual conferences.

The choir was at its best, and was a charming feature of the meetings.

## IN THE MORNING.

ELDER JOHN NICHOLSON was called to address the congregation. The subjects treated on by him, by request of President Angus M. Cannon, were amusements—more particularly excursions—Sabbath breaking, and the necessity of instituting a system of independent denominational schools for the education of the children of the Latter-day Saints.

ELDER ELIAS MORRIS was the next speaker. He said he had been greatly pleased in the suggestions made by the preceding speaker. He was interested in the welfare of the Saint, and everything calculated to fortify them in the truth met with his hearty endorsement. Many of the people had received the gospel in distant lands. They did so of their own free will, and gathered from the places of their nativity. After thirty years of experience in this land, the speaker had found that the rule still existed—all things must be received without compulsion. The Saints found the gospel to be true and had received the testimony of the Lord in addition to their own convictions. They gathered together that they might be taught of the ways of the Lord; that they might rid themselves of false traditions and pernicious habits, and conform to the mind and will of God. The Lord Jesus taught His followers that unless

## THEY WERE UNITED IN SENTIMENT,

in feeling, in interests, they were not His. This principle was true to-day, yet the world considered it a great sin for the Saints to be one in the Lord. But they had been taught their duty under their gospel, and their performance of that duty brought union in their midst. There were some things too prevalent among the people, notwithstanding their professions. One of these things was a tendency with some to take advantage of others in financial matters. Some committed the wrong of contracting debts without the means and intention of paying them. Such things were not in conformity with the professions of a Latter-day Saint, and the evil should be removed. If a man will not exert himself to meet his obligations, confidence in him is broken. This example, and others of a similar nature, should be rooted out from among the people, and strict honesty be universal among them. The speaker knew the Latter-day Saints to be the people of God, although the world called them deluded. They knew that they were engaged in and enjoyed the peace and joy and satisfaction that could only come from heaven. The Almighty overruled circumstances for their good, notwithstanding the fact that the clouds at times were dark and threatening. God was still their friend. It was their duty to still press onward in the Lord's work. Let the world take its own course. The Saints should perform the Master's will. They knew what the end would be and that if it were not for the blessing of God they would not exist as a people to-day. They could find no justification for their neglect of duty. Their organization was of God, and was prepared

## TO MEET EVERY EMERGENCY.

Those who held authority should instruct the people in the things pertaining to righteousness. The teacher should visit the Saints in his district and teach them principles of truth; it should be no formality, but a labor of love and sincerity. And so should the labors of bishops and all others be. Those who taught the people should themselves be above reproach and be men of God, practicing what they taught, and instructing by example as well as precept. Those who held the priesthood owed it to the Lord and to each other to perform the duties pertaining to their callings that the people might be strengthened. The Almighty would overrule all for the good of those who served him.

## IN THE AFTERNOON

the seating capacity of the Tabernacle, on the floor and in the gallery, was thoroughly filled, a great many having come in from the settlements in the county to attend the services.

## After the usual opening exercises,

ELDER ANDREW KIMBALL was called upon and in a brief address referred to the meeting of the Saints to partake of the Sacrament. He said he had been on a mission to the Indians in the south to which mission he was appointed January 20th, 1855. He found among the Lamanites many of the blood of Israel; he had preached to them, he declared, the gospel of Jesus Christ, the people of the world to the contrary notwithstanding. The gospel taught all that they came from God, who is the Father of their spirits. Why, he asked, are we here upon the earth? It was to improve and to do as Jesus did, the will of the Almighty. How are mankind to attain to salvation? By following in the footsteps of the Savior, first, by exercising faith, then repenting and next by being baptized. The remission of sins, he explained, was given through obedience to the requirements of the gospel. The Savior, when he sent his apostles forth to preach, told them to go and proclaim the principles of the gospel, and that certain signs should follow those who believed. The sects of the world claimed authority but denied revelation. The world was left devoid of the authority of the priesthood after the martyrdom of the apostles. How necessary was it, then,

that it should be restored. Joseph Smith came forth, as an obscure boy, as it were, and proclaimed that he had been chosen and duly appointed to open up the last dispensation; but he was ridiculed and persecuted and finally slain. Yet the work goes on, because God was its originator. This was one of the leading testimonies of the Latter-day Saints. They declared that

## GOD HAD ESTABLISHED HIS CHURCH,

with a regularly ordained priesthood; the organization was perfect and complete. Elder Kimball said that all who would humble themselves and ask of the Almighty should obtain a knowledge of the truth for themselves. The idea that a death-bed repentance was sufficient to save was shown to be erroneous, by the example of the thief on the cross. Elder Kimball had proven that God was as good as His word; he had seen the fulfillment of promises in healing, etc., and bore a strong testimony to the truth of the gospel, and concluded by invoking blessings upon his brethren and sisters, and all honest seekers after truth.

ELDER FRANKLIN S. RICHARDS added his testimony to that of Elder Kimball, saying that he knew the gospel introduced by the prophet Joseph Smith to be true. He referred to the first principles, and explained that of repentance, the efficacy of baptism and the laying on of hands for the remission of sins. There was a wide difference, he remarked, between what the elders of the Latter-day Saints and the sects of the world taught in this regard. The former declared that they obeyed should receive the Holy Ghost; the latter said that belief in the Lord Jesus was the only thing necessary to be saved. The Saints had received the Holy Ghost and could bear witness to the goodness of God. This knowledge accounts for the tenacity manifested by the Latter-day Saints, for their endurance under trials and ordeals; this knowledge may be possessed by any one upon honest investigation and true inquiry after yielding obedience to the gospel. The work before the Saints, he said, was a stupendous one. Obedience to the first principle was not the only thing required of them. They were practical people; their temporal and spiritual duties were numerous; many duties and obligations, social and political, besides religious, devolved upon them. The government of the United States was the grandest under the sun; the privilege of citizenship was a precious one. The Saints were accused of being disloyal; that their acts were subversive of good government. This imputation was untrue. The gospel of Christ taught

## FIDELITY AND ALLEGIANCE TO GOOD GOVERNMENT.

The Saints felt affection for their country and its institutions. Their salvation depended upon a faithful performance of all their duties, whether religious, social, political or otherwise. Each individual believed he would be rewarded or punished according as he acted in this life.

He rejoiced at the privilege of meeting with the Saints. It is true the leaders are absent, he said; they are dear to all good Latter-day Saints, and paid a fitting tribute to them in their exile and imprisonment; they are absent, but not forgotten in the hearts of the people. Those who endeavor to bring destruction upon the people would yet realize that they were laboring in vain and that their endeavors would amount to nothing in the end. The time would come when the people of the nation would acknowledge that the Mormons were being wrongfully abused and persecuted. As certain as the sun rose and shone, the truth would prevail. The Saints forgave those who persecuted them.

He closed by saying he hoped his brethren and sisters would live faithfully. He referred to the test of religious belief being put in the courts, and the denial of citizenship and other rights to those who believed in revelation, and said when they were subjected to such crucial tests they could well afford to be true to their consciences. If the Saints had not the knowledge they had, they would think themselves harshly treated; but they must either be true or traitors to themselves, their consciences and their God. He felt thankful for the privilege of being with the Saints, and hoped they would continue faithful to the end.

ELDER ABRAHAM H. CANNON had been reflecting while the previous speaker was talking, concerning the relations of the Saints to the government and the gospel. They had a knowledge of the truth of the gospel which had not been given by man; it came through the spirit of revelation; that same spirit by which Moses led the children of Israel through the Red Sea. It was this spirit which told the Saints that the gospel was true and that every principle thereof was of God, and the question was which should the Saints obey, God or man?

Elder Cannon said obedience to the laws and commands of God, and also to every constitutional law of the country was enjoined upon all Mormons. If they had been guilty of infraction of the laws of the land, it was because those laws conflicted with the laws of God; men had made laws which affected many living in plural marriage. That principle was known to Joseph Smith in the early years of the Church, and in 1852 it was made public to the world. Ten years it was proclaimed before any act of Congress was made concerning it, when contracts, solemn and holy, had been entered into by many in celestial marriage. As God lives, the principle will live, notwithstanding the opposition arrayed against it. The reformers and Saints of all ages have been opposed by the wicked of their day and generation. Under the form of law many of the

## MARTYRS OF THE MIDDLE AGES

had suffered and died. Though this was the experience of the past and the Saints were passing through trials and persecutions now, there was hope for all, even as great and strong as that which bore up the Hebrew children, Shadrach, Meshach and Abednego; they were preserved through their fiery ordeal, and their persecutors were destroyed. The case of Daniel was also cited, and his delivery from the lions, among which he had been cast by Darius for praying, referred to as an example of reward for faithfulness. The betrayal of Christ was also mentioned, and his betrayer hanged himself. These were spoken of to show that those who persecuted the people of God would themselves be punished by the Almighty. "If ye will harken unto my words, I will bless you in your fields," etc., said the Lord; "but if ye hearken not to my words, then ye are cursed," etc. How literally was that prediction fulfilled! The same blessings would follow the Saints if they were obedient and faithful, but greater

curse would be theirs if they neglected or refused to obey. Let Israel choose, to day, whom they would serve: God or His enemies. The joys and blessings for the obedient and condemnation for the other were for the Saints to select from. Zion would arise and shine and the Saints would be free. If they would live aright they should realize the promise of the Lord in the revelation given August 6, 1833: "And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."

PRESIDENT A. M. CANNON added a few words while the Sacrament was being passed around. He looked forward with pleasing anticipations for the time when the leaders would again address the people. He asked if the Saints were living their religion, and was pleased with the knowledge he had that

## THE HEARTS OF THE PEOPLE

were turned toward God, and he believed if this were continued in, and the Saints turned from sin and iniquity, their leaders would shortly be restored to them in freedom and liberty. He declared that President Taylor's heart beat for the people, and he desired them to cleanse themselves and turn to God, repent of their iniquities; he called upon bishops and all holding the priesthood to reform and live purer and holier lives. He spoke of the revelation on celestial marriage and its promulgation in 1843, and the suffering undergone by those who had entered into contracts under it. Laws are now made, the speaker said, by which men are required to take an oath before they can register and vote. The speaker's families had, by law, been compelled to live apart. Abraham's obedience and faithfulness in preparing to offer up Isaac was cited as an instance of the power of God. Those living in polygamy should not take the oath. The court had recently construed the jurors' oath, in a manner which he regarded as incorrect, although his was simply the opinion of a man who was denominated a rebel. He advised all who could to take the oath, and redeem the Territory from the grasp and power of a gang of thieves and plunderers. He himself, was willing to undergo suffering, the prison, the striped suit, in preference to surrendering his fidelity to his families. Murderers were pardoned and criminals of every description favored by the officials of the Territory, but no Mormon had ever experienced clemency. If any expected to live their religion, they need not expect to escape punishment at the hands of their enemies. The issue would eventually be decided between Congress and God. The aiding and abetting, mentioned in the oath, will not affect those who have never entered into plural marriage. If you do take the oath, he said, take it honestly; but when asked to promise never to do God's will in the future, he would never make such a promise so long as he lived on the earth. He closed by expressing the hope that the leaders would soon be with the people.

ELDER JOHN T. CAINE next arose. He stated that while the Saints expected the anti-polygamy laws to be enforced, they objected to the methods used by the officials, which they deemed extrajudicial and unconstitutional. President Cleveland had expressed himself to the effect that the law must be enforced as well as all other laws were, neither more nor less. Inasmuch as an effort had been made to go down into the consciences of men, he deemed it proper that the people make some expression against it, and, therefore, presented the following:

## PREAMBLE AND RESOLUTION.

Whereas, Congress has passed a law prescribing an oath to be taken by the citizens of Utah Territory, as a condition precedent to registering, voting, holding office, or serving as jurors; and

Whereas, the discussions in Congress the said law was pending, showed plainly that the intention of the lawmakers was that the said oath should not interfere with the rights of conscience or religious belief; and

Whereas, some of the courts of this Territory, in the selection of jurors, have departed from both the letter and spirit of the law and have required to be taken a form of oath that is not authorized by said law, because of its infringement upon the domain of conscience and religious belief; and

Whereas, on application to a court of this Territory, of certain persons for the selection, the applicants were questioned, by the presiding judge, as to their membership in a particular church, their belief in certain of its doctrines, and what would be their course of action should they receive a revelation from God in regard to the same; and having declared their belief in Divine revelation, they were arbitrarily denied the privilege of citizenship, solely on account of their religious belief, although they declared their intention to support the Constitution of the United States and obey the laws, and signed their willingness to take all the oaths required by law; and,

Whereas, the Constitution of the United States provides that no religious test shall ever be imposed, therefore, be it

Resolved, That we, members of the Church of Jesus Christ of Latter-day Saints, residents of Salt Lake County, Utah Territory, in conference assembled, do enter our solemn protest against such inexcusable and unwarrantable infringements upon the rights and liberties of the people. We hold that if these outrageous abuses of power are permitted to go unchecked, they will endanger the most sacred institutions of our country, and we appeal to all lovers of freedom to discountenance these unconstitutional proceedings as antagonistic to the fundamental principles of our government, and the rights of American citizens, in their enjoyment of freedom of conscience and religious liberty.

The foregoing was unanimously adopted by the vast congregation.

ELDER A. M. CANNON read an invitation to those who desired to participate with the choir in congregational singing to meet with the choir on Friday evening, and on the second Friday in each month subsequently for practice.

The choir rendered an anthem in a pleasing manner and Conference adjourned.

Agony is Courted

by persons who, attacked by a mild form of rheumatism, neglect to seek prompt relief. Subsequent torture is prevented by an immediate resort to Hostetter's Stomach Balm. Slight exposure, an occasional draught, while there is a predisposition to it in the blood, it is not difficult to arrest the trouble at the outset, but well nigh impossible to eradicate it when matured. No evidence in relation to this superb blood depurative is more positive than that which establishes its efficacy as a preventive and remedy for rheumatism. Not only is it thorough, but safe, which the vegetable and mineral poisons, often taken as curatives of the disease, are not. Besides expelling the rheumatic virus from the system, it overcomes fever and ague, biliousness, constipation and dyspepsia.

Fire!

The Pleasant Valley Coal makes the quickest, the brightest and the hottest fire, and is the cheapest coal in the market. For sale by S. L. BURTON & Co., 145 Main Street.

## MISCELLANEOUS.

J. W. FARRELL.

EDWARD H. RUSH.

**J. W. FARRELL & CO.,**  
 Plumbers, Gas and Steam Fitters,  
 136 MAIN STREET, opposite S. P. Teasdel's.

**DRIVE - WELL PIPE WATER PIPES LAID**  
 A SPECIALTY. ON SHORT NOTICE.

**Gas Fixtures, Globes** Wrought-Iron Pipe Radiators,  
 ETC., ETC. VALVES, ETC.

**Hydrants, Pumps, And Street Washers** **JOBGING**  
 Promptly attended to.

TELEPHONE, - - - 193. P. O. BOX, - - - 30.

**LOOK! LOOK!! LOOK!!!**  
**FIFTY FEET THREE-QUARTER THREE-PLY HOSE,**  
 With Couplings and Nozzle Complete, **\$5.50.**

## SIMON BROTHERS.

## The Walker Brothers Company.

## The Alexandrian Obelisk

IS NOW ON EXHIBITION in Show Window, together with an Elegant Line of

## SUMMER GOODS,

Parasols, Fans and other Seasonable Novelties.

## SPECIAL--A BIG DRIVE IN SAMPLE SHOES!

## 1000 doz. Ladies' Misses' &amp; Children's Shoes.

THESE ARE SAMPLES OF FINE QUALITY AND FINISH.

100 dozen Children's,	25c., worth 50c.
100 " "	35c., worth 60c.
100 " Misses',	50c., worth 85c.
100 " "	75c., worth \$1.25.
100 " "	\$1., worth \$1.75.
500 " Ladies',	from \$1 to \$4, worth from \$1.50 to \$5.

We also offer a few dozen Men's Shoes at the following rates: \$1.75, worth \$2.50; \$2., worth \$2.75; \$2.50, worth \$3.50. Boys' Shoes, \$1.25, worth \$1.75.

Come Early!  
THEY MUST BE SOLD.